

BETWEEN THE GHULAAT AL-MUKAFFIRAH AND THE GHULAAT AL-MURJIAH.

By Ash-Shaikh Turki Ibn Mubaarak Ibn Ali (Hafizahullaah)

NOTE: Ghulaat means extremist.

Today by the will of Allāh (subhānahu wa ta'ālaa) in this night, me and you are going to talk about the Ghulāt Al-Mukaffirah or Ghulāt At-Takfeeriyyīn or as some of our Ulamaa call them “Sūbagh Takfeer”. These, by the permission of Allāh, we will place today in this night upon the table of Legislation, we will see the words of the Salaf of the Ummah regarding these people, and what do we mean by these people?

Ghulāt Al-Mukaffirah, and what do we mean by that ? Is everyone who makes Takfeer upon a Kaafir considered from the Ghulāt At-Takfeeriyyeen?

(No,) those people are those that rush towards or widely spread Takfeer. As for our saying that they rush towards Takfeer, meaning they hasten towards making Takfeer (means labelling someone as Kaafir) without applying the Islaamic Preserved Guidelines according to Ahlus-Sunnah wal-Jamā'ah, so you find them rushing towards Takfeer upon an individual **without establishing two proofs:**

AS FOR THE FIRST PROOF: It is to establish that this individual has actually fallen into this act.

And **AS FOR THE SECOND PROOF:** It is to establish that this act is from the Mukaffirāt (acts of kufr), how do you prove this ? By the Qur-aan and Sunnah, **for example, it is said to you that Fulaan is a Magician, so you do not rush or immediately call him a Kaafir until you establish two proofs: The first proof is that** that Fulaan from among the people has dabbled into black magic, this is the first proof, **how is it proven ?**

It's proven by two just witnesses or by acknowledgement, and acknowledging is Sayyid Al-Adillah (master of proofs) as they say.

The second proof is to prove that the sihr (magic) is major kufr, taking one outside the fold of Islaam. **How do you prove that ?** From the Qur-aan, Sunnah, Ijmā' and Qiyās. So it is a must to establish these two proofs.

As for Ghulāt Al-Mukaffirah, they rush towards Takfeer without taking heed to these conditions, then they spread in their Takfeer, how do they spread in Takfeer? They make Takfeer generally, **they make Takfeer upon societies, they do chain Takfeer by over the principle "Whoever doesn't call a disbeliever a Kaafir, then he is a Kaafir"** until no one is free from it except themselves or their own group. That is why they call their group as "Jamā'at al-Muslimeen (or Muwahhideen)" and other than them are from the people of disbelief. They also construct corrupt principles such as their own saying that "The origin of the people is disbelief" and he doesn't leave this origin to other than it except by certainty, because disbelief is established according to them upon all of mankind, so neither of them go from Kufr to Islaam except by certainty. This principle is Corrupt! Who founded this? The Ghulāt At-Takfeeriyyeen.

The Prophet (ﷺ), as it's authenticated from him in the Hadees which was collected in the Saheehain, said, **"Whoever says to his brother O Kaafir, then surely one of them is such"** and in a narration **"Except that it returns back to him"** and this Hadees is agreed upon by Al-Bukhaarī & Muslim.

It has come through several narrations warning every Muslim from rushing towards Takfeer, that is why **Al-Haafiz Ibn Hajr (Rahimahullaah) says,**

"The topic of Takfeer is a dangerous topic, and no peace comes out from it at all," meaning that no peace comes out from it in the Deen and Islaam at all.

So do not address (the people), O slave of Allāh, where you are hastening in spreading Takfeer without Hujjah, explanation, guidelines and principles, for this is what keeps your feet off balance which many people are lenient, Wa laa Hawla Wa laa Quwwata Illaa Billaah.

It was narrated by Imaam Abū Ya'lah (Rahimahullāh) and Imām At-Tabarānī in Mu'jam al-Kabīr that, A man asked Jaabir (RaziyAllāhu 'Anhu), Jaabir Ibn 'Abdillaah, "In the time of the Messenger of Allāh (ﷺ), did you used to say that a Muslim is a Mushrik ?

He said I seek refuge from Allāh that we say that, that we call and describe a Muslim that he is from the Mushrikīn."

Imaam Abū Ya'lah (Rahimahullāh) narrated from Yazeed, one of the students of Imaam Maalik ibn Anas (Rahimahullāh),

that he asked his Shaikh, Imaam Maalik (Rahimahullāh), **"O Abā Hamzah, there are people that claim that we are from the Mushrikeen,' so he (Maalik) said, 'Those are the worst of creation and living beings.'"**

If they used to say about Imaam Maalik (Rahimahullāh) and his students and his gatherings and his likes that they are from the Mushrikeen, then who have they left from among the Muslimeen if they made Takfeer upon the guided scholars?

Then imagine their situation regarding the laymen, no doubt they are much faster towards making Takfeer upon the laymen than they are upon these guided ones. **So this is a dangerous issue,** the Salaf, May Allāh ('Azza wa Jall) be pleased with them, have warned from it and the Messenger of Allāh (ﷺ) has warned from it unquestionably and it is the hastening and extremism in Takfeer.

When the matter reached that dangerous extent in a place, a group of people got up and locked the issue of Takfeer and enforced its concealment by a key, and they threw this key in the ocean of irjā wa lā hawla wa lā quwwata illā billāh. **They locked up this issue completely and prevented people from speaking about Takfeer,**

and they named and described whoever spoke about it correctly, truthfully and precisely, what did they call them by? By the worst of descriptions, they say about them for that they are “**Takfeeriyyeen**” and they describe one of them as a “**Takfeerī**”,

what is the meaning of Takfeeri? This is a word of truth, by which falsehood is intended by it. It is like saying that Fulaan prays, Fulaan is from the Musalleen (prays Salaah), Fulaan is from the Muzakkeen (pays Zakaah), Fulaan is from the Hajjaaj (performs Hajj), Fulaan is from the Mu’tamireen (performs ‘Umrah), Fulaan is from the Mujaahideen.

All these labels are what the Deen Al-Haneef came with. **Also from among the labels that this Deen has come with is the slogan of Takfeer, performing Takfeer upon the Kaafireen (disbelievers), Murtaddīn (apostates) and Mushrikeen (polytheists).** This is what the Deen has come with, as we will make it clear by the will of Allaah (subhānahu wa ta’āla) shortly In shaa Allaah.

These people got up and condemned every person who spoke regarding this topic, and they closed it to the extent that whoever spoke about the Kufr of the Kuffaar Asliyyeen, the topic which was destroyed, **they got up and condemned the one who made Takfeer upon him.**

They said he worships Allāh (subhānahu wa ta’āla) in a way until he reaches towards Allāh (subhānahu wa ta’āla) by the way that he sees it.

Another (case) is when one of the Musalleen was exiting from the Masjid, he heard one of those that does not have any consideration for the Deen, nor do they raise a head out of admiration for the Lord of mankind and the Messenger, the illiterate and honest one, so that man got up and insulted Allāh (subhānahu wa ta'āla), is there any kufr above this ?

So that Musallī stood up and condemned him and made Takfeer upon him, then the rest of the Musalleen got up and condemned the one who made Takfeer upon the one that insulted Allāh (subhānahu wa ta'āla), **they left the insulter of Allāh (subhānahu wa ta'āla) and condemned the one that made Tafkeer upon him,** wa lā hawla wa lā quwwata illā billāh.

Not only did these people become condemners of whoever studies the topic of Eemān and Kufr upon the agreement of the Usool of Ahlus-Sunnah wal-Jamā'ah, **they infact spread rumors and propagated against him by using false labels that isn't to be directed** except upon their little ones, and upon their mouthpieces of those who went against the Qur-aan and Sunnah and the sayings of the Salaf of the Ummah.

And they would be so close to those like the students with their leaders from the Sūfiyyah, as the Sūfiyyah would say, **“Be between the hands of your Shaikh just like the dead is between the hands of the one washing him.”** They do not respond to them with any words, no matter if it went against the Text or the intellect, we listen and obey, completely like the Sūfiyyah, just like the Shī'ah Ithnā 'ashariyyah al-Ja'fariyyah with their Mu'amamīn (turban headed leaders) of theirs, their situation is like theirs.

For instance they claim that the poor servant of Allah (Turkī) makes Takfeer upon everyone who disagreees with him, and they also claim that the poor servant of Allaah makes Takfeer upon the Sincere Scholars that act upon their knowledge, may Allāh (subhānahu wa ta'āla) have mercy upon the dead among them, and may Allāh (subhānahu wa ta'āla) preserve

the living among them, and they also claim that the poor servant of Allāh (subhānahu wa ta'āla) makes Takfeer upon the one who shaves his beard, wa lā hawla wa lā quwwata illā billāh.

This is from the false accusations and this is from the explicit lies which everyone knows from whoever sat with us by the grace of Allāh (subhānahu wa ta'āla), infact even greater than that. There are some of the brothers who joke with us and call us from among the Murijah because we abstained upon many people until it is shown to us with certainty their leaving from Islaam which they were upon, or even those that adopted its names and mimicked its appearance.

Then what is the Takfeer which is talked about, and what is the benefit from making Takfeer upon the Kaafireen, Mushrikeen And Murtaddeen, and is this topic as claimed by those that condemn it as condemnation and that it's a deficiency and that it's a topic of evil which must be locked up completely?

Takfeer, O worshippers of Allāh (subhānahu wa ta'āla) is a symbol from the symbols of the Deen and me and you are slaves of Allāh (subhānahu wa ta'āla), it cannot be, and the situation is like this, that we refrain from making Takfeer upon who Allāh ('Azza wa Jall) and His Messenger (sall Allāhu 'alayhi wa sallam) made Takfeer upon. We are extremely careful in this place and proceeding in that area because Takfeer, as Shaikhul Islām Ibn Taymiyyah (rahimahullāh) said, **"It is the right of Allāh,"**

And al-'Allāmah **Ibnul Qayyim** (rahimahullāh) says in his Nūniyyah:

"And (applying) kufr is the right of Allaah, then His Messenger, it is proven by the Text, not by the saying of Fulaan *** Whoever the Lord of Mankind and His slave have made Takfeer upon, then he is indeed the Kaafir"

Consequently, **Imaam Al-Barbahārī** (rahimahullāh) says in his book “Sharh as-Sunnah”, he mentioned several Mukaffirāt (acts of kufr) and Nawaaqizul Islaam, then he said:

“Whoever does any of that, it is an obligation upon you to take him out of Islām.” It is from the Waajibāt (obligations), not from the Mustahabbāt or recommendations, it is from the obligations upon you to take him outside the fold of Islaam, and as it has passed us, according to the framework and adopted principles by Ahlus-Sunnah wal-Jamā’ah.

(And then) we see some of the people who we spoke about in the previous lesson rushing and hastening in locking this topic. Among them is the dā’ī Khālīd Ibn ‘Alī al-Anbarī in his book **“Hazīmat Al-Fikr at-Takfeerī”**, this person has locked the topic of Takfeer and mentioned the view of the Murjah, rather the Ghulaat Murjah, **and we will not speak in reply against him**, as it is sufficient in that from the sayings of some of the Scholars of the panel, the panel of the senior Scholars, as it’s in the book which we have shown to you **“Ālifah fī ad-Dars al-Fā’it at-Tahthīr min al-irjā’ wa ba’d al-Kutub al-Dā’iyah ilayh”**,

he says in this book on page thirty two, says who? Dr. Sālih Ibn Fawzān al-Fawzān says in scrutinising the book “Al-Hazīmat al-Fikr at-Takfeerī”, he says, “A book has reached me by the title of “Hazīmat al-Fikr at-Takfeerī, the author Khālīd al-‘Anbarī said in it,

‘The Takfeerī ideology still remains to spread strongly within the centre of the youths of the Ummah since the time it was created by the khawārij Al-Harūriyyah” the words of al-Anbarī end here.

Al-Fawzān **responds to him**, so he says **“And I say that Takfeer upon apostates is not from the legislation of the khawaarij**, nor other than them, and it is not an ideology as you say, **rather it is an Islamic ruling**,

ruled by Allaah and His Messenger (ﷺ) upon those that deserve it, from committing a nullifier from the nullifiers of Islām, be it by speech, belief, or actions and what the Scholars have made clear in the topic of Ahkaam Al-Murtad,” till the end of what he said in his letter.

Therefore, Takfeer is the right of Allāh (subhānahu wa ta’āla) and the right of the Messenger (ﷺ) as we previously mentioned, and it is not an invention from some of the innovators and it is not mere opinions, neither is it an ideology, rather it is a firmly established ‘Aqeedah for the Muslimīn. Many Ayāt and Ahādīth in this topic affirms that, and we mention from among it the saying of Allāh (subhānahu wa ta’āla);

{And whoever disbelieves in the Taaghūt and believes in Allaah, then he has held onto the strong bond which will not break.}

The Mujaddid, Ash-Shaikh Muhammad Ibn ‘Abdul- Wahhāb (rahimahullāh) says as it is mentioned in **Ad-Durar As-Saniyyah**, the second volume, page one hundred and twenty one, **he says regarding the meaning of Kufr bit-Taaghūt**, “And that is to bear witness upon him, disbelief and misguidance.” “Establish upon him kufr and dalāl, so whoever does not bear witness against the Tawaaghīt with disbelief and misguidance, then he has not disbelieved in the Taaghūt, and as a result of that, has not believed in Allaah (subhānahu wa ta’āla),” as it is mentioned by Ash-Shaikh Al-Ameen Ash-Shinqītī (rahimahullāh) in “Adwā Al-Bayaan”.

Ash-Shaikh Al-Mujaddid Muhammad Ibn ‘Abdul-Wahhāb (rahimahullāh) also says: Giving advice to his followers and students, so he says,

“Allāh Allāh my brothers, **regarding the foundation of your Deen.**” Ponder over this, the foundation of your Deen, it is not a command from the Furū (branches) and it is not a command from the Mustahabbāt or

recommendations, he says, “Allāh Allāh my brothers, regarding the foundation of your Deen, bottom to head, first and last, and it is to bear witness that there is no deity worthy of worship except Allāh and to know its meanings and to love its people and to make them your brothers, even if they were far away from you, and to hate the tawāghīt and disbelieve in the tāghūt and to hate whoever loves them or argues on their behalf and does not disbelieve in them or says, what do I have to do with them, or says Allāh hasn’t made me responsible for them, then this person has lied against Allāh and fabricated an enormous lie.” [Ad-Durar as-Saniyyah, vol-2, pg : 119]

And how many of the Murjah of our time say these words today, so he says, “What do I have to do with them ? Allāh hasn’t made me responsible for them. Is Allaah going to ask you on the Day of Judgement why you didn’t make Takfeer upon Fulān and Fulānah?”

Shaikh Muhammad Ibn ‘Abdul-Wahhāb (rahimahullāh) says generally about those that say, **“What do I have to do with them, Allāh hasn’t made me responsible for them,** then this person has lied against Allaah and fabricated an enormous lie, rather Allaah has obligated upon him to disbelieve in them.” So this is the exact text from the sayings of ash-Shaikh al-Mujaddid Muhammad Ibn ‘Abdul-Wahhāb (Rahimahullah) and all of you memorize the saying of Allāh (subhānahu wa ta’āla);

{Say: “O you Kaafirūn...”}

Allāh (subhānahu wa ta’āla) didn’t say, “Say: O Quraish”, rather He said;

{Say: “O you Kaafirūn...”}

Shaikh Al-‘Allāmah Hamad ibn ‘Ateeq (rahimahullāh) says as it is in his book “Sabīl aa-Najā wal-Fikāk min Sabīl Mawālāt al-Murtadīn wa Ahl al-Ishrāk” and in some of the scriptures “Wal-Atrāk” on page sixty seven he says,

“And the meaning is to declare disbelief upon them,” meaning the purpose of this Sūrah, the chapter of disassociation from shirk, Sūrah al-Kāfirūn, what is the purpose of it? To declare disbelief upon them, and if Allāh (subhānahu wa ta’āla) found a permit for the Muslimeen in Makkah to keep away from the disbelievers by professing disbelief upon them, he would not have needed to permit them to migrate to Al-Habashah, and He would have ordered them to leave that off so that they do not face what they faced from the different types of torture and persecution which isn’t hidden from you as it’s mentioned in the Siyar (plural of Seerah).

So this command is a command to the Messenger of Allaah (ﷺ), **and the command to the Messenger of Allaah is a command for his Ummah** that come afterwards, as long as no exception has been specified, and there is no exception given here. Likewise the command necessitates obligation as long as no prevention takes that away, and there is no prevention here.

{Say: “O you kaafirūn...”}

And Takfeer upon the kaafirīn, Murtaddeen and Mushrikeen according to the framework of the Preserved Sharī’ah is from the guidance of the Prophets and Messengers as Allāh (subhānahu wa ta’āla) says;

{Indeed there has been an excellent example for you in Ibrāheem and those with him...}

Some of the Scholars said, “...those with him...” they are the Prophets, and others said, “They are the followers of Ibrāheem (‘Alaihis-salām).”

{...and those with him when they said to their people, “Verily we are free from you and what you worship besides Allaah}

Ponder over this, he disassociated from his people first, then from what they worship.

{...we reject you and there has come between us and you, hostility and hatred forever, until you believe in Allaah alone}

So what is shown from this Aayah, their saying, “...**we have rejected you...**” as we previously mentioned as meaning, “...**we have disbelieved in you...**” as Shaikh Hamad Ibn ‘Ateeq (rahimahullāh) stated as well. This is from the guidance of who? The Shaikh of our Millah, Ibrāheem (‘Alaihis-salam), the father of the Prophets, and as it is the guidance of the Shaikh of our Millah, likewise it is the guidance of the Imaam of the first and the last, the master of all creation, (ﷺ), where it was well-known from him among Quraish that he was what they used to say, “**He discredits our ways and insults our objects of worship and makes Takfeer upon our forefathers.**”

It went to the extent when they came to Abū Taalib to intercede for them and be an intermediary between them and the Prophet (ﷺ). **They asked him to abstain from this matter, making Takfeer upon the forefathers,** to abstain from making Takfeer upon the forefathers and discrediting our ways, insulting our objects of worship and idols,

so the Prophet said in that instance some famous words, even though there is talk regarding its chain, he said, “If they placed the sun in my right hand and the moon in my left hand, upon that I leave this matter, I would not leave it for anything besides that”,. And as it has been mentioned in the Seerah of Ibn Kathīr and the Seerah Al-Halabiyyah about Abū Bakr (radiy Allāhu ‘anhu), regarding the story of the Islaam of Abū Bakr (RadiyAllāhu ‘Anhu) when he came to the Prophet (ﷺ) in the beginning of his Prophethood, what did he ask him?

He said, “Is what Quraish saying the truth O Muhammad?” He (ﷺ) said, “What do they say?” **He said, “That you discredit our ways and make Takfeer upon our forefathers,” so the Prophet said, “Yes.”** Then he (ﷺ) invited him to Islaam and recited the Qur-aan to him.

That was the cause for Abū Bakr as-Siddīq accepting Islam and, as known, making Takfeer upon the disbelievers, apostates and Mushrikeen is from the characteristics of the Prophets, likewise it is from the characteristics of the Auliya (of Allaah). Just as it is from the characteristics of the Mursaleen, it's also from the characteristics of the Saalihīn.

Allaah (subhānahu wa ta'āla) has given us an example in the clear revelation about that pious man as mentioned in Sūrah al-Kahf, his companion said to him, and he is discussing with him;

{Did you disbelieve in the one that created you from dirt, then made you an embryo, then made you a man?}

This understanding which is mentioned here **does not mean, “Did you disbelieve or not?”** Rather it is as some of the Mufasssireen and linguists call it “Istifhaam Taubīkhī” (rhetorical), meaning, “How can you disbelieve in Allāh (subhānahu wa ta'āla) and He is the one that created you?”

So this pious man which Allaah (subhānahu wa ta'āla) gave us an example from his life and story, and we read it every day of Jumuah that is mentioned in the Hadees, which is spoken about regarding its chain, and the Hadees is Mudtarib (shaky/weak) according to the correct view.

However, what we see from the sayings of the Scholars, is the methodology of the Fuqahā in acting upon the weak Hadees in Fadā'il al-A'maal (the virtuous deeds), and it's the Manhaj of the majority of the Muhaddiseen. This story has meanings to it, and from the meanings of this story is this issue, Takfeer upon an individual if he turned back upon his heels and apostated from his deen, wa lā hawla wa lā quwwata illā billāh.

Thereupon it is prescribed to make Takfeer of whoever fits this description.

Likewise, it has come through the guidance of Abū Bakr as-Siddīq, infact from the axiom of his amazing postulate that he has, that is why he placed it in the **introduction of his letter to the Egyptians during his Khilaafa as has been mentioned by Imaam at-Tabarī** (Rahimahullāh) in his Tāreekh, in the beginning of the letter of Abū Bakr As-Siddīq (Radiyahullāhu ‘Anhu), he said, “Bismillah Ar-Rahmaan Ar-Raheem,” then he said,

“And I bear witness that there is no deity worthy of worship except Allāh, and that Muhammad is the Messenger of Allaah, **I acknowledge what he has come with, and I make Takfeer on whoever refuses it and I will strive against him**”, just as Shaikh Al-Mujaddid Muhammad Ibn ‘Abdul-Wahhāb (Rahimahullāh) said:

“Verily, we only have enmity because of Takfeer and Fighting.” Verily we only have enmity not because of our Da’wah towards Salaah, nor Zakaat, Siyām, Hajj, ‘Umrah, growing the beard, shortening the clothes, and similar to that from the apparent and hidden Sunnah acts, and the Islaamically obligated acts. When we call towards all these slogans and legislations the people will not be free from Tajahhum (Jahmī deviance) nor the punishment, the people will not attribute towards us punishment, harm, and speaking about our honor.

However as the Shaikh said **“Verily, we only have enmity for the sake of Takfeer and fighting,”** and Shaikh al-Mujaddid Muhammad Ibn ‘Abdul-Wahhāb (rahimahullāh) says in Ad-Durar as-Saniyyah in the eighth volume page eight,

“However, they argue today with one misconception, so know the answer to it. They say all of this is truth, we bear witness that it’s the Deen of Allaah and His Messenger (ﷺ), **except for Takfeer and fighting.”**

Shaikh Muhammad Ibn ‘Abdul-Wahhāb (Rahimahullāh) said,

“And what is amazing are those who do not know the answer to this misconception if they say that all of this is truth and that it’s the Deen of Allāh and His Messenger (ﷺ), how can we not make Takfeer upon whoever rejects it !”

This is misconception has been present since the older times, the murjiah inherit it, the lowly from the low, wa lā hawla wa lā quwwata illā billāh. **And as there is in every era (truthful) men, likewise, for every era there is a Dajjaal**, so just like the Murjiah in the time of Shaikh Muhammad Ibn ‘Abdul-Wahhāb (rahimahullāh) throw these misconceptions, shouting and buzzing around it, **likewise the Murjiah of our time are active in every place**, wa lā hawla wa lā quwwata illā billāh.

This is from the essence of Eemān as we previously mentioned (regarding) Takfeer upon the kāfirīn, Takfeer upon the mushrikīn, and Takfeer upon the murtaddīn. Infact the Aimmah that said such are Sufyān ibn ‘Uyaynah, Imām Abī Bakr Ibn ‘Ayyāsh, Imām Abī Hātim ar-Rāzī, Imām Abī Zur’at ar-Rāzī, and Shaykhul Islām Ibn Taymiyyah. The Imaam Al-Mujaddid Muhammad Ibn ‘Abdul-Wahhāb (rahimahumullāh) mentioned an Ijmā’ regarding this principle that I have previously covered by the will of Allah, and it is, **“Whoever does not make Takfeer upon a kāfir, then he is a Kaafir.”** Shaikh Muhammad Ibn ‘Abdul-Wahhāb says, “Whoever does not make Takfeer upon the Mushrikeen or refrained from them, or thinks their way is correct has disbelieved by Consensus,” so this issue is agreed upon.

“And no matter what you said from warning, we must not refrain from Takfeer*** If disbelief starts to become manifest, whoever does not make Takfeer upon a kāfir has disbelieved”

As our Shaikh al-Maraaqī (Hafizahullaah) says, **when this principle was used by the Ghulaat at-Takfeeriyeen and they did chain Takfeer with it, they made Takfeer upon societies.** This was a lump in the throat of the Murjah of our time, so they deviated in it and in directing it until some of them ascribed (false conditions such as) istihlaal and similar to that, and juhood and similar to that, and they were not able to derive it with a correct explanation built upon the proofs from the Book of Allaah (subhānahu wa ta'āla) and the Sunnah of His Messenger, (ﷺ).

Allāh save and protect Ahlus-Sunnah wal-Jamā'ah, Allāh save Ahlus-Sunnah wal-Jamā'ah from between these and those, from between the **Ghulāt Al-Mukaffirah and Ghulāt Al-Murjah** towards shortening this principle.

We by the grace of Allāh (subhānahu wa ta'āla) and His Excellence and Greatness, we say regarding this principle:

FIRSTLY: Whoever does not make Takfeer upon who the Revelation has stated regarding his kufr individually, then he is a Kaafir. Whoever does not make Takfeer upon Iblīs, whoever does not make Takfeer upon Fir'awn, whoever does not make Takfeer upon Hāmaan, **whoever does not make Takfeer upon Abā Lahab, whoever does not make Takfeer upon Abu Jahl, why?** Because he opposed the Revelation and rejected the Book of Allāh (subhānahu wa ta'āla) and the Sunnah of the Messenger of Allah (ﷺ), **so this is first.**

SECONDLY: Whoever does not make Takfeer upon the Kuffaar Asliyyīn like the jews, christians, zoroastrians, buddhists, then he is a Kaafir, why? Because he opposed the Speech of Allaah (subhānahu wa ta'āla) and the speech of the Messenger of Allāh (ﷺ) regarding those people, this is secondly.

THIRDLY: Whoever refrains from making Takfeer upon who the Scholars have agreed upon regarding his disbelief individually, then he is a Kaafir. That is why al-Imām as-Sakhawī mentions from some of the Shāfi'iyyah that they say, "Whoever does not call Ibn 'Arabī, the believer of Fusūs, this extremist from the Ghulāt As-sūfiyyah, the person of Al-hulūl,"

he says, "**They said whoever refrains from making Takfeer upon him, then he is a Kaafir.**" So whoever refrains from making Takfeer upon who the Scholars have agreed upon regarding his disbelief individually, then he is a Kaafir, this is thirdly.

FOURTHLY: Whoever is shown to him by Islamic proofs regarding the disbelief of Fulaan among the people, then he refrains from calling him a Kaafir, he is a Kaafir.

Therefore this principle is explained upon deducted, disciplined and a clear framework in these matters, therefore there is no place for this principle for the Ghulaat At-Takfeeriyyīn, nor the Ghulaat Al-Murjiah from another direction. **The speech that was previously mentioned regarding the statement of Takfeer, what we mean by it,** is Takfeer upon the disbelievers, apostates and Mushrikīn according to Islāmic guidelines, it is a great benefit from the benefits of Takfeer in its essence, and there remains another benefit from the virtues of Takfeer to other than its essence.

How is that so? If you neglect this topic, then you are going to neglect differentiating and separating between the way of the criminals and way of the believers, in that case, you are going to mix up all the many regulations from the rulings of Allaah (subhānahu wa ta'āla) which were revealed upon those or these.

SOURCE: <https://ahlutawheed.wordpress.com/2017/02/16/between-the-ghulat-al-mukaffirah-and-the-ghulat-al-murjiah/>